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The Masonic Craftsman

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In This Issue: "Should Side Orders Be Banned by Grand Lodges?"

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Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgoth in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION
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PRECEDENCE There will be those who disagree with the findings of Wor. Bro. McGregor in his interesting articles on "The Precedence of Grand Lodges" which comes to an end in this issue of THE CRAFTSMAN. The other side of the question should be equally interesting.

Advocates of Massachusetts Masonic precedence have sound grounds for its claim to being the oldest organized Freemasonry on this continent, and it is not likely Bro. McGregor's argument will go unchallenged. THE CRAFTSMAN takes no stand in the controversy but leaves it for the pundits to settle.

OBITER In any consideration of social issues one predominant factor clamoring for cure is the so-called submerged element of the community. In a country like this of ours, rich in resources prodigally bestowed upon it by Nature, with opportunity illimitable and every element available for material prosperity it is saddening to realize, as we must, that in the development of a democracy selfishness has created a situation whereby many people lack the necessities for ordinarily decent living while others revel in riches.

This feature of democracy can with justice be criticized and yet the substitution therefor of other forms of government, and abuses inherent to the process of "the survival of the fittest" which dominates through physical force in totalitarian states, would be no improvement, being but the heritage of jungle days. They do not cure the ill, but rather, in the final analysis, accentuate it, bringing all living down to a dead level of mediocrity.

Much remains to be done. If as has been evident, the strong have been permitted to despoil the weak by their real or assumed strength or ability to dominate, it has been because opportunity has not been equally afforded to all. Put another way, governing power has been misused which, like many another vice, has thrived upon itself, fattening a few at the expense of many.

Democracy is not entirely innocent in this matter, for there are preferred people who by inheritance, not always of brain or intelligence, have secured to themselves unequal share of the material things purchasable by capital, position, political pull or other inconsistencies inherent in the purely democratic formula.

These inconsistencies are essentially of selfish origin. Men have resorted to crooked means all too often to secure material benefits. Authority has looked the other way too frequently while public piracy was being prac-

tised. Venal men have corrupted the springs of well-being by unscrupulous acts. Under their own slogan of "feed 'em and fool 'em" men in positions of public trust have abstracted from public revenues in one form and another vast sums which should have gone to the public good. The political history of democracy merits many an indictment of unrestrained and untempered human impulse.

Among poor and rich alike however, there are shining lights which brighten the prospect for the future: Men and women striving unselfishly to restore a balance between right and wrong. Spiritual forces are at work to elevate the unfortunate and destroy spoilation.

One of the important agencies for the improvement of mankind is Freemasonry, of which you are a part. As members of this great brotherhood, embarked on a worthy enterprise, each and every member should maintain such rectitude of conduct that seeing it, others will realize that it is an influence worth fostering.

It must never be forgotten that by the example of Freemasons is their merit measured.

WHITHER? In any consideration of the question of whether or not Freemasonry as such should participate in a policy of opposition to influences foreign to the principles of the fraternity and inimical to its interests, Grand Lodges must of necessity give heed to any prejudicial results from such action.

Quite obviously when sides are to be taken in any controversial matter weight attaches to the significance not only of the facts but to acts and their effect upon the Craft.

In the case of a militant enemy ruthlessly determined to execute its own designs and crush all opposition to his program, if a timid position be taken it is to be expected that small consideration will be given to any weakly expressed protest. Fear of consequences should not be the determining factor, therefore; for by that very fear the strategic position is weakened and its influence nullified.

No one of good sense would wish Freemasonry to project itself into the internal political affairs of any country. Far from it. Yet when we see, as we have seen frequently of late, the foundations of orderly living shaken by brutality and the sweep of force carrying away those finer things which are the fruit, among other things, of Masonic influence, ordinary prudence and a care for the future would seem to dictate at least some resistance on the part of the several million men contained within its membership to these dangerous elements.

'Mid a mass of powerful propaganda pro and con it is difficult to get a true perspective; yet it is not difficult to see through the logic of events that the democratic principle, of liberty of conscience and freedom to live

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Alfred Hampden Moorhouse, Editor and Publisher.

under law and order is seriously threatened with extinction.

Should democracy fail—and that is not impossible—all that Freemasonry is today would be swept away in the resultant maelstrom. Hate rather than Love is being inculcated into millions of minds for selfish nationalistic purposes. Present performances abroad and at home promise a struggle if we are to retain those things of spiritual value to which the Craft is dedicated.

Granted that peaceful penetration of ideas and ideals is preferable to a rule of force and intimidation those ideals and ideas must, if they be worth anything, be defended without pusillanimity. For us in our contemporary dilemma the lesson is to seek reality, not illusion.

One branch of Freemasonry is an organization which permits of militancy. Chivalric Knights are pledged to "wield their swords in defense of destitute widows, helpless orphans . . ." In the light of this pledge how can we view complacently the spectacle which is before us of ravished women, and children helpless in the face of ruthless barbarity. To close one's eyes to such rampant cruelty is cowardly and heartless. Men worthy of their salt are not cowards. The casual contribution of a few dollars does not fulfill a sacred obligation, nor salve the conscience of any but the utterly selfish and indifferent.

Hippolytus of Euripides said as long ago as 400 B.C. "The tongue has sworn, but the mind is not on oath," which satisfies perjury's special pleading but denies that mutual confidence upon which all society depends.

Sooner or later, in self-preservation, Freemasons will be forced by circumstances to declare themselves for principle. The issue will then be whether to fight for those principles or submit to insufferable exactions under the threat of force.

It is not pleasant to have to contemplate such a picture. History, however, is filled with parallel struggles of right against might. Countless graves give mute but eloquent testimony to the loyalty of men to ideals. The things worth having are all the result of heroic struggle which is a part of life. It would be well therefor to at least explore the situation for alternatives to counteract present trends, and better to do this now than later, when it may be too late.

A.A.S.R. In connection with the recent "Short History of the Scottish Rite" which appeared in this magazine and which has excited favorable comment the illustrious author of the greater work and incidentally of the synopsis has this to say:

Dear Brother Moorhouse:

" . . . It may interest you to learn just how it happened that the "short history" was written.

About a month ago I received from Ill. Brother Delmar D. Darrah, 33d., Deputy for Illinois, a request to prepare for him:

"A thousand word history or explanation of Scottish Rite Freemasonry, showing how it originated—how it developed, and its method of teaching moral, religious and ethical truths, etc." and "include just a brief explanation as to the differ-

ence between the Northern Jurisdiction and the Southern Jurisdiction."

His purpose was to have this copied and sent to each of the nine Valleys of the Rite in Illinois with instructions that it should be read before each class of initiates in the Lodge of Perfection in order that they might have some idea of the organization with which they were associating.

When I thought of boiling down the order he had given to four correspondence size sheets, double-spaced, I was on the point of writing him immediately and saying it was not in the wood, but I then decided to try it first before I did write to him. You have a copy of the result, and the fact that it could be accomplished, and that he wanted it for the purpose he did, aroused in me a desire to read it to the class that was just coming in to our Lodge of Perfection here.

Cordially and sincerely yours,
Feb. 8, 1939 SAMUEL H. BAYNARD, JR.

RESOLUTION "Resolved: that it is inconsistent with the professions and purposes of Freemasonry for any Masonic Body to promote, participate in, or profit by any lottery, game of chance, door prize, or other device or activity whereby the individual participant may be able, through the element of luck or chance, to win a greater value than he pays, and each Masonic body within the jurisdiction of this Grand Lodge is hereby enjoined to observe the letter and the spirit of this Resolution; and

Be it further Resolved that all so-called collateral bodies, clubs, or other organizations in Massachusetts whose membership is related to or dependent on Masonic organizations, are requested, and all individual Masons owing allegiance to this Grand Lodge are enjoined, to respect the purpose of this Resolution."

[The above Resolution was adopted by the M.W. Grand Lodge of Masons in Massachusetts, March 8, 1939.]—ED. CRAFTSMAN.

PROBLEM The welter of resonant phrase, the deluge of dictators' propaganda, the insinuations of this and that among the quoted experts which make up "world opinion" may well confuse the average reader. One is reminded of the laconic comment of Mr. Commissioner Kerr to an English jury: "You have heard the witnesses for the plaintiff; if you believe them you should find a verdict for the plaintiff. You have heard the witnesses for the defendant; if you believe them you should find a verdict for the defendant. But if, like myself, you don't believe any of them, then God alone knows what you will do. Consider your verdict."

So in the last analysis any verdict must rest on the good sense of the public in general. Cool heads and calm minds alone permit reasoned opinion to function. To be of value such opinion must be based on discernible facts brought out from a fog of conflicting evidence.

In the present confusion of events the best advice that can be given is to not allow emotion to sway judgment but to hold unalterably to the gleam of Truth—when it can be found.

A Monthly Symposium

"Should Side Orders Be Banned By Grand Lodges?"

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

SUPERFLUOUS

By ALFRED H. MOORHOUSE

Editor Masonic Craftsman, Boston

"SIDE orders", or organizations allegedly allied to Freemasonry are a problem which has plagued Craft authorities for a long time. They are a phylogenetic characteristic of purely American genus and flourish favorably if not always fragrantly in this country.



That many Grand Masters would like to see them banned is probably true. Grand Lodge has the cure for them in its hands, but because of tolerance has not restrained them except in rare instances, when their activities have constituted a direct reflection upon the honor and good name of the fraternity.

Why they came is an intriguing question. In this great but youthful country of ours outlet apparently has to be found for excess of exuberant spirits; as a result, a large class of men are obsessed with the "joining" malady. These men are never so happy as when, panoplied in gorgeous raiment they parade in public, or in their meeting places indulge in ritualistic eccentricities savoring almost of voodoo.

Their usefulness or practicable accomplishments performed is questionable. They do permit surcease from more serious symbolic ceremonial and satisfy an inner urge for relaxation and relief from nervous strain.

A list of the "side orders" in the United States would fill a page of this magazine. Without particularizing it may be said that the York and Scottish Rites, embracing as they do a formidable array of degrees and orders, from the fourth to the 33rd in the case of the Scottish Rite—which by the way is not "ancient" in the generally accepted sense of that term—and the chivalric Degrees of the York Rite, all stem naturally from the so-called Blue Lodge and are a natural development of the Masonic legend and symbology, worthy in every way to be linked with Freemasonry.

Aside from the two rites above named it is the opinion of this writer that other organizations existing by the favor of the fraternity are superfluous. One of the greater of these, however, has in comparatively recent times justified its existence by the founding and support of a noble chain of hospitals for crippled children. But in the main the funds raised and spent by the multitudes of alphabetical accessories to the Craft could more

usefully be applied to purely Masonic uses, through established Craft channels.

Time alters all things and these creations of Masons will doubtless find their level or finish their course in altered economic and social conditions.

What Grand Lodge in the different jurisdictions will do about them will depend largely on "public opinion" within the Craft, but with a great number of "regular" Masons members of the "side orders" they may be expected to flourish in varying degree for some time to come.

ONLY FOR CAUSE

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

HERE is a subject that is filled with dynamite and its discussion is certain to arouse criticism if not ill-feeling.

To properly approach it, requires that the ground be cleared by some effort to designate just what are, and what are not, "side orders." And there's where "the shootin' begins."



According to the pronouncement of the Grand Lodge of England in 1813—when the schism that had existed for over a half-century was finally healed—Symbolic Freemasonry consists of the E.A., the F.C. and the M.M. degrees "together with the Holy Royal Arch."

If this Landmark is taken as final—and its legitimacy has never been questioned—then all other so-called Masonic bodies must be classified as "side orders" including the Knights Templar, Councils and Scottish Rite bodies and many others. By common consent, however, those named are regarded as a legitimate part of the Masonic system and, while not a part of the Craft or Symbolic Masonry, are generally recognized as occupying their own fields acceptably.

Assuming the above activities are thus outside the scope of our discussion, we proceed on the further assumption that by "side orders" are means such quasi-Masonic bodies as the Shrine, the Grotto, Tall Cedars of Lebanon, Sojourners and the thousand-and-one other bodies or organizations drawing their inspiration from Masonic sources and confining their membership to Masons or the relatives of Masons.

Should such orders be banned by Grand Lodges?

We believe the answer should be "no" except in cases where actual harm is or may be done to Freemasonry by

their continued existence. Most of them enjoy the loyalty and adherence of their numbers, some of them have worthy and worth-while aims and purposes and they all tend to develop a spirit of brotherliness and friendship highly commendable.

Where, as has happened a few times in the past, the conduct of members of some of these organizations at annual meetings and other places, has caused serious criticism and has endangered the standing or reputation of Freemasonry, Grand Lodges or Grand Masters should not hesitate in taking immediate and drastic action to the end that they may fully understand the sufferance under which they are permitted to operate.

NOT INDISCRIMINATELY

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

SIDE orders which have become attached to the institution of Freemasonry are certainly not an unmixed blessing. Neither may it be declared that they are wholly evil.

If it becomes evident that their existence and activities are definitely harmful, Grand Lodges will be justified in exercising their power and authority to place a ban upon them. Let it be understood that for the purpose of this discussion the established and recognized bodies of the York and Scottish Rite are not in any sense considered as "side orders."

The chief injury inflicted by the already too numerous side orders which have assumed a Masonic background by confining their membership to Master Masons lies in the diversion of immediate interest and activity from the parent body to the particular objectives of the side orders, resulting in a division of loyalty and support which weakens the entire structure. If the energy, time and resources diffused among these side orders, frequently to the utter neglect of the Symbolic Lodge, were concentrated on the latter, it would produce far greater results for the institution as a whole. However, the question arises whether the brethren who find a dominating appeal in the subsidiaries, if denied the privileges of these adjuncts, would devote their attention to the neglected lodge. Undoubtedly many of them would not, even to the point of dropping out of the picture altogether.

This might be considered as something for the credit side of the side orders, in effect that through their instrumentality interest in the fraternity is fostered and held in members who might otherwise be lost altogether. It may be retorted that such members are of little or no value to the craft, and that we would be better off without them. This, however, cannot be accepted as a hard and fast rule, for many of them are imbued with the spirit of Freemasonry, but find a greater appeal in its social aspects than in lodge routine. It is a serious mistake to underestimate the importance of the development of the social functions of the craft.

Merited criticism has been levelled against some side

orders because of indulgence in fantastic and grotesque activities which, while not necessarily immoral or objectionable, have a tendency to give the outside world a false impression of the nature and objectives of the fraternity. The remedy for serious infractions of Masonic practices lies in the hands of Grand Lodges at all times through their authority over the individual Master Masons. Probably nothing will more surely bring an official ban than defiance on the part of side orders.

There is naturally difference of opinion as to the question involved in the current topic. We do not believe that Grand Lodges should indiscriminately ban all side orders, but should permit as wide a latitude to individual preference and inclination as is compatible with the principles and practices of Freemasonry. We do believe that it is incumbent upon Grand Lodges to insist that side orders keep within due bounds, and that they refrain from any conduct that will bring discredit upon the institution under whose name they attempt directly or indirectly to operate.

SHOULD BE STRICTLY CURBED

By JOS. E. MORCOMBE

Editor Masonic World, San Francisco, California

SHOULD Side Orders be Banned by Grand Lodges? Such is our question for present discussion, and it is one that has for some time been considered important. The "Side Orders" that are under scrutiny are



a legacy from the unhealthy inflationary period which has left other injurious effects to harass and humiliate the American Craft.

In a somewhat earlier time a few grotesque but comparatively harmless affairs, hardly to be classed as organizations, served to amuse and perhaps interest the fun-loving brothers, and were tolerated. Usually such so-called "degrees" were put on under direction

of some peripatetic individual, who managed to extract a price for his lightly valued wares. But these were not regarded by any, within or without the lodges, as being any part of Masonry. When once the amusement was extracted, they died away, leaving no trace.

But with the "silk shirt" era, when men became anxious for odd gauds on which to spend their money, the promoters of new associations found their opportunity. Organizations were planned over-night, having Masonic membership or relationship as the pre-requisite for joining, all designed to divert to the schemers some of the surplus cash in Masonic pockets. Societies with names ranging from the sublime to the ridiculous, shot up like Jonah's gourd, and attracted the curious and idle-minded of the brothers. Usually such growths of the hour claimed a great and mysterious antiquity, or were said to have exotic origin. The competition for dupes waxed furious, and this activity brought frustration to many of the later schemers.

Grand Lodges were unprepared for such development, and for a time seemed unwilling to dignify this errant movement by official attention. As a consequence some

of these burlesque associations were able to gather strength and establish some sense of mistaken loyalty. When the danger became evident there was the *fait accompli* to challenge the good sense and courage of the governing bodies.

Some few of these un-Masonic and meretricious additions to the simple beauty of the Masonic Temple learned moderation and even decency from criticism. To a certain extent some of them managed to justify existence by taking over beneficial work. Most of them had nothing of value to offer, and yielded a precarious existence to the economic stresses of a recent time. They no longer exhibit their gewgaws as lure for the unthinking and unformed brothers.

As the proceedings of Grand Lodges abundantly prove, there are still remaining of these useless and injurious associations a sufficient number to add to the troubles of the fraternity. There has been sporadic legislation, but no co-ordinated action directed against the groups that disfigure the Craft, and tend to bring it to

ridicule or reproach before a watchful and censorious world.

In a recent issue of a magazine of national circulation there appeared recently a series of photographic reproductions. These purported to show the solemn ceremonies in a society having relationship to Masonry according to the common opinion. Prayer and adoration were portrayed. The scene shifted with closing of the meeting to the orgies of a night club, where, to say the least, the proceedings were hardly in keeping with what went before. We were shocked at the showing, and expressed ourself as fearing the result of such exposure on the society in question. "The real injury is to Masonry," declared our companion, "and that is the all-important thing!" He was right.

Grand Lodges should not delay in taking action to curb the further establishment of any and all "side Orders." There should also be strong legislation to deal with any who may offend of the now existing outside organizations, and that are thus bringing the fraternity into disrepute.

The Masonic Record of King George VI

King George VI, who, with Queen Elizabeth, is visiting the United States following a royal tour of Canada, devoted many years to Freemasonry before ascending the throne. Few, if any, of the Royal members of the Craft have taken a more active part in its ceremonies and responsibilities than he.

Joining the fraternity at an emergency meeting of Navy Lodge No. 2612, London, Eng., December 2, 1919, he said, in the presence of the late Lord Amptill; his elder brother, the Prince of Wales (now the Duke of Windsor); the Earl of Donoughmore, Grand Master of Ireland; Brig-Gen. G. Gilmour, Grand Master Mason for Scotland, and many other distinguished guests, that he had always wished to become a Freemason. "All my life," he said, "I have heard of Freemasonry, and I have learned that Freemasons in this country have been a great help to the poor and friendless and have been notable in their efforts on behalf of children. . . and I like to think that in the future I shall be associated in their great work."

Serving as Master of his lodge in 1921-22, he succeeded the Prince of Wales (afterwards VIII) as Senior Grand Warden of the United Grand Lodge of England, in 1923. The year following he was installed Grand Master of the Provincial Grand Lodge of Middlesex by his Grand Uncle, the Duke of Connaught and Strathearn, who said, in addressing his nephew:

"From the day you became a Mason you have shown the greatest interest in all things appertaining to the Craft, and I am convinced that, in this new position, one of the deepest trust, you will carry out all the responsible duties to the utmost of your ability."

March 30, 1931, Prince Albert became Grand Master for Middlesex in the Mark Master Degree. In the Ancient and Accepted Rite he has attained the 33rd degree.

An indefatigable worker in the various bodies of which he was a member, the man who is now Ruler of the British Empire gave much of his busy hours to the charitable spheres of Freemasonry. At his side in all his benevolent activities in the Craft was the Queen, who, outstanding in her work, assisted at two great annual festivals, one held for the Boys Institution in 1931, and the other, the Mark Benevolent Fund Festival, held in 1934. At both of these events the King presided. When he ascended the throne he followed the customary British procedure and resigned from his Masonic offices.

But few of the several million Masons of Canada and the United States and members of the Eastern Star can hope to see, much less greet, the royal visitors but all will send forth from their hearts an appreciation to them for coming to America and the deepest solicitude for their every welfare.

Precedence of Grand Lodges

By R. W. DAVID MCGREGOR

(Concluded)

4—GEORGIA—1735.

As in the case of the Grand Lodge of Massachusetts the above date on the Seal of the Grand Lodge of Georgia, when associated with that title, is misleading. There are no known facts to justify the placing of this Grand Lodge fourth in the order of precedence, ahead of the Grand Lodge of Scotland.

From the "History of Freemasonry in Georgia" by M:W:Bro. William B. Clarke, we learn that a deputation was granted by M:W:Viscount Weymouth, Grand Master of England, on December 2, 1735, to Roger Lacey Esq. as Provincial Grand Master of Georgia^{4a}.

Lacey had been a Grand Steward in the Grand Lodge of London in 1730, and came out to the Province in 1736. He died on August 3, 1738, and the only official act that can be attributed to him is the warranting of Solomon's Lodge No. 1 of Savannah, although the records seem to indicate that a lodge had been assembled there early in 1734, "according to Old Customs."

Twenty-two years elapsed after his death before another deputation was granted for Georgia, and that was to Gray Elliott, by M:W:Lord Aberdour, on October 10, 1760^{4b}, he having been made a Mason in England.

It is positively stated that "he never did congregate a Grand Lodge," and was living out of the Province when a third deputation was issued, this time by Duke of Beaufort, to Dr. Noble Jones, who came with his family to the Province along with General Oglethorpe in 1733.

This deputation was sent out to Bro. Jones by the Grand Secretary on August 22, 1771^{4c}, in care of a brother Seymour. There is no record to indicate that R:W:Bro. Jones ever exercised the authority thus conferred, but the constitution of two lodges in Savannah may be credited to him before his death on November 2, 1775, at the age of seventy-three.

In or before the year 1785 Samuel Ebert assumed the office of Provincial Grand Master "in pursuance of the right and (of) succession legally derived" from Elliott's deputation of 1760 and through him from Lacey's of 1735^{4d}.

Ebert resigned the office on the establishment of the present Grand Lodge of Georgia on December 16, 1786.

Of course there was no such thing as *right of succession* inherent to any deputation for the office of Provincial Grand Master, either immediate, or after a lapse of a quarter or half a century, as in this case; and as Provincial Grand Lodges derived their existence at that time, not from a warrant, but from the patent granted to the Provincial Grand Master; and upon his death, resignation, or removal became extinct^{4e}.

The Grand Lodge of Georgia has not the least vestige of a claim to the continued existence of a Provincial Grand Lodge before the constitution of the present Grand Lodge in 1786; on the basis of which its 150th Annual Communication was commemorated on October 27, 1936.

6—SOUTH CAROLINA—1737

It is most unfortunate that the early records of Freemasonry in the Province of South Carolina are not avail-

able, and we have to depend largely upon the Public Press for our information, which is not always reliable.

From the South Carolina Gazette of October 29, 1736, we learn that "for the first time a lodge was constituted in Charleston on the 28th inst, with John Hammerton as Worshipful Master."

The Hon. John Hammerton had been appointed to the office of Register of South Carolina early in 1731, and later became Secretary and Receiver General.

He was a member of Horn Lodge in Westminster, London, and along with Roger Lacey had been appointed a Grand Steward in the Grand Lodge of London on December 15, 1730, to prepare for the ensuing Feast of St. John the Evangelist^{4f}.

This office was the stepping stone to appointments on the regular Grand Lodge Staff, as it was only from among those who had served as such, that all the Grand Officers, excepting the Grand Master, could be elected.

He received his deputation from M:W:The Earl of Loudoun, as Provincial Grand Master of South Carolina on or after April 15, 1736.

Whether or not he personally warranted the lodge at Charleston is a matter of conjecture, but it is more than likely he did, rather than, as some claim, that it was warranted directly by the Grand Master of England.

That this was the *first* time a lodge of Freemasons was held in Charleston, precludes consideration of the statement by Charles Pelham in the records of the Grand Lodge of Massachusetts, that Masonry in those parts sprung from some Boston Masons about December 27, 1735^{4g}.

The Hon. John Hammerton resigned the office of Worshipful Master of the lodge in Charleston on July 21, 1737, being about to embark for England, at which time James Graeme was elected to fill the vacancy^{4h}.

Graeme was also chosen to succeed Bro. Hammerton as Provincial Grand Master.

It appears that Hammerton's deputation was one of the very few that authorized the election of his successors in office, without requiring the approval of the English authorities, similar to the one given to Col. Daniel Cox of New Jersey, for we find at the Annual Assembly and Feast held there on December 27, 1737, it is stated that "The Grand Lodge withdrew in order to proceed to the election of a Grand Master for the ensuing year, when James Graeme was unanimously re-chosen Grand Master⁴ⁱ; and his successors were elected annually until 1742, when the newspaper reports were discontinued, in obedience to an edict by the Grand Master of England, prohibiting all such publicity.

From the S.C. Gazette of January 26, 1738 it appears that another lodge was in existence in Charleston, meeting at the sign of the *Harp and Crown* with Dr. Oglethorpe as Worshipful Master. There is no record as to its origin, but there is little room to doubt that it was warranted by R:W:Bro. Graeme during 1737.

Very little is known as to its activities, but it evidently did not last long, and it looks as if the name of the tavern in which it met was a premonition of its early passing to a more peaceful realm.

^{4a} Freemasonry in Georgia. (1935). W.B. Clarke, p. 198.

^{4b} Freemasonry in Georgia. (1935). W.B. Clarke, p. 198.

^{4c} Freemasonry in Georgia. (1935). W.B. Clarke, p. 203.

^{4d} Freemasonry in Georgia. (1935). W.B. Clarke, p. 198.

^{4e} Masonic Encyclopedia, (1916). A. Mackey, Vol. 2, p. 814.

^{4f} Q. C. Masonic Reprints, Vol. 10, p. 137.

^{4g} Grand Lodge of Massachusetts, Vol. 1, p. 5.

^{4h} South Carolina Gazette, July 23, 1737.

⁴ⁱ South Carolina Gazette, December 29, 1737.

The granting of a warrant by the Grand Master of England for Prince George Lodge at Georgetown in 1743, as No. 75 of English register, and for another one at Beaufort, on Port Royal Island, which was in active existence in 1751²³, although not recorded on the lists of the Grand Lodge of England until 1760, naturally leads one to suspect that the office of Provincial Grand Master in South Carolina had become vacated, and that the Provincial Grand Lodge of elective authority had ceased to exist.

This suspicion is still further confirmed when the local newspaper gave an account of the celebration of St. John the Evangelist's Day in 1751 by the lodge at Port Royal, and in the following year by Solomon's Lodge at Charleston and Prince George at Georgetown, not one of them being attended by a Provincial Grand Master, nor in 1753, when the Charleston Lodge again celebrated²⁴.

Those were purely local lodge affairs conducted in accordance with the requirements of the Grand Lodge of England, that the brethren should meet in Annual Assembly and Feast on either of St. John's Days.

These facts and others gave Brother Albert Mackey cause to say "there can be little doubt that the Provincial Grand Lodge of South Carolina, if not absolutely *functus officio*, if it had not ceased—for I do not think it had arrived at that result—was at least in a feeble and languishing condition²⁵."

Evidently the Marquis of Carnarvon had been advised that there no longer existed any Provincial Grand Master in South Carolina, for on March 30, 1754, he issued a deputation to the Hon. Peter Leigh Esq. as such²⁶.

Bro. Leigh had been a Grand Steward in the Grand Lodge of London in 1752, and was appointed by the Crown in 1753 to the office of Justice of South Carolina.

He arrived in the Province on October 22, 1754, and on December 27th re-established Masonic authority there by "Being pleased to constitute a Grand Lodge in this town (Charleston) and appointed his Grand Lodge officers," according to an item in the S.C. Gazette of Jan'y 9, 1755.

He soon revived interest in the Fraternity and had six lodges under his jurisdiction by the following year.

He died August 21, 1759, and was succeeded by R:W:Bro. Benjamin Smith by virtue of a deputation from Lord Aberdour in 1760.

R:W:Bro. Smith had served in a similar capacity in the original, but now defunct, Provincial Grand Lodge during 1743. He resigned on Dec'r 28, 1767, and was succeeded by the Hon. Egerton Leigh, son of the late R:W:Bro. Peter Leigh.

His deputation was presented at a special meeting of the Provincial Grand Lodge held on February 20, 1770. Owing to the threatening political unrest he left for England on June 19, 1774, and never returned.

Thus they were again without a Provincial Grand Master, and on December 27, 1777, an attempt was made to establish an Independent Grand Lodge by the election of the Hon. Barnard Elliott as "Grand Master of Masons in this State²⁷," but owing to his death on October 25, 1778, and the military occupation of Charleston by the British forces, the movement was not successful.

During the British occupation John Deas was elected Provincial Grand Master on December 27, 1781, but the evacuation of the city on December 14, 1782, brought an end to his term of office.

Sometime during the following year the Grand Lodge

was revived on a solid footing, assumed its independence of the Grand Lodge of England, and as the "Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons of and for the State of South Carolina," commemorated St. John's Day on December 27, 1783²⁸.

Even then its supremacy was disputed by several lodges working as Ancient Masons, who organized their own Grand Lodge in 1787; and it was not until 1817 that the two Grand Lodges united under the title of "The Grand Lodge of Ancient Freemasons of South Carolina."

There has been quite some differences of opinion amongst the leading brethren of South Carolina as to which of the dates mentioned should be considered as the beginning of their Grand Lodge as a continuous body.

Mackey recommended the year 1754, and this was accepted until 1876, when it was changed to 1777; still others believed the proper date was 1787 and 1817.

Finally a committee was appointed in 1915 to settle the question if possible, and after careful consideration they decided to go them all one better by recommending the year 1736 as the proper date, thus adding forty years to the accepted age, so that the Annual Communication held in 1917 was recorded as the 181st, instead of the 141st, according to the old reckoning.

It was not made clear in this committee's report why they glossed over the period of evident inactivity from 1743 to 1753.

The lack of publicity during that period, cannot be blamed, as Mackey said, "for the period of inaction that had probably begun some years before 1754, when its active existence had succumbed to circumstances beyond control²⁹," involving a new deputation to Peter Leigh, and the re-establishment of Masonic authority in the Province that year.

Then again the spasmodic attempts to resuscitate it during the revolutionary period renders any claim of continuity antedating Dec'r 27, 1783, untenable. They were without a Grand Master for seven of the nine years between 1774 and 1783, as Elliott held it for ten months only, and Deas for a year.

Therefore the date of December 27, 1783, is the earliest that can be indisputably claimed as the beginning of the present Grand Lodge of South Carolina.

7—PENNSYLVANIA—1761

The Treasurer's book "Liber B" of the First Lodge in Philadelphia, indicates the existence of a Grand Master on June 24, 1731, in the person of William Allen. He had in all likelihood been appointed by R:W:Bro. Daniel Coxe to be his Deputy Provincial Grand Master in Pennsylvania, and at the expiration of that appointment was elected Provincial Grand Master June 24, 1732, in accordance with Coxe's deputation.

Records of the election of Grand Officers each year to 1741 are followed with a hiatus until 1747, when Allen's name again appears as Provincial Grand Master, until the R:W:Benjamin Franklin received a deputation as Provincial Grand Master from R:W: Thomas Oxnard of Massachusetts, dated July 10, 1749³⁰.

This appointment was later superseded by a deputation from Lord Byron, Grand Master of England, reinstating Allen in that office on March 13, 1750³¹, who thereupon appointed Franklin his Deputy Grand Master.

It was this act of over-ruling the deputation from Oxnard, which he had no authority to grant, that caused the brethren in Boston to join in "An Humble Remonstrance to the Grand Master of England," pleading for the recognition of their Provincial Grand Master as the Supreme Grand Master of and for America, to whom all other Provincial Grand Masters should be subservient.

R:W:Bro. Allen continued in the office until the "Moderns" yielded to an adverse fate, and the "Ancients" became dominant in Pennsylvania, just as it happened later in Massachusetts.

The "Ancient" Grand Lodge of London granted a warrant for a lodge in Philadelphia on June 7, 1758, as No. 69 on the English register, and No. 1 A.Y.M. of Pennsylvania, which was constituted January 23, 1759, and later became known as No. 2 of Pennsylvania.

On February 13, 1760, this lodge petitioned the Grand Lodge in London for a warrant to establish a Provincial Grand Lodge, with William Ball as Provincial Grand Master³². The warrant was not received until late in 1764, being dated June 20th of that year.

This was the third warrant issued for that purpose to the brethren in Philadelphia, two earlier ones having been lost in transit.

The first of those was registered in the Grand Lodge books under date of July 15, 1761³³.

In accordance with advices received from the Grand Secretary that the warrant had been granted, and in anticipation of its arrival, a Provincial Grand Lodge was organized by the formal installation of R:W:Bro. Ball as Provincial Grand Master on February 2, 1764, and on that same day it granted a warrant for lodge No. 3 of Philadelphia, now the oldest lodge in that city.

This warrant from the Grand Lodge of England, "Ancients," deserves particular attention, as it differed very much from the deputations that had been issued by the Premier Grand Lodge of England.

The deputations issued by the Grand Masters of the Grand Lodge of England were for Provincial Grand Masters only, who were empowered to appoint their own Deputy Grand Masters and Grand Wardens; to establish lodges, to enforce the Rules and Instructions as shall from time to time be transmitted to them, and make report of any lodges thus constituted accompanied with fees for same; leaving entirely in their hands the matter of constituting Provincial Grand Lodges when conditions justified them.

On the other hand, the warrants issued by the Ancients originated with the Grand Lodge and were for the constitution of Provincial Grand Lodges, naming, incidentally, the first Provincial Grand Master, Deputy Grand Master and Grand Wardens, empowering them, when organized, to establish and govern lodges within their territorial jurisdiction, and requiring the brethren "to be conformable to rules, orders, issues and decrees issued by the R:W:Provincial Grand Lodge only, and did not require them to make any report as to the lodges they constituted.

They were to be "independent of any former dispensation, warrant or constitution granted (by us or our predecessors) to any part of America," and virtually independent of the Grand Lodge of England: the only thing required of them, or their successors, was that they should *pay due respect* to the Grand Lodge of England—that silken cord of love that ever should bind a child to its parent, even after it has established itself in its own household.

The warrant granted to Pennsylvania was one of those

out-and-out kind, and as such the Independent Provincial Grand Lodge of Pennsylvania functioned with remarkable success until the return of peace and the establishment of the State governments.

They determined however that while they would ever pay all due respect to the Grand Lodge of England, it was expedient for them to formally affirm their independence of any foreign Grand Lodge, in order to remove any doubts that might be entertained by the uninformed as to its loyalty to the government of the State and of the United States of America.

Hence they passed a resolution on September 25, 1786, declaring their's no longer a Provincial Grand Lodge, in keeping with the political change whereby the Province had been replaced by a sovereign State. R:W:Bro. William Adcock was installed Grand Master September 26, 1786³⁴.

It was simply a matter of dropping the qualifying word *Provincial*, without any change in its constitution or in its relations with the contemporary Grand Lodges in the United States.

This whole situation was clearly stated by R:W:Bro. James Agar, Deputy Grand Master of England, in a letter to the Grand Lodge of Pennsylvania in the year 1792, as follows:—

"In constituting your Grand Lodge we necessarily communicated to it the same independent sovereign Masonic authority within your jurisdiction which we ourselves possessed within ours, amenable to no superior jurisdiction under heaven, and subject only to the immutable landmarks of the Craft. All Grand Lodges of Masonry being necessarily Free, Independent, and Equipollent, within their respective jurisdictions, which consequently excludes the idea of subjection to a foreign authority or the establishment of an *Imperium in Imperio*³⁵."

It is therefore the privilege of the present Grand Lodge of Pennsylvania to claim a continued existence as an independent Grand Lodge back to February 2, 1764, when it was duly constituted by the installation of its first Grand Officers, making it the oldest continuous Grand Lodge in the United States, following Scotland and preceding Massachusetts, in the order of precedence of Grand Lodges.

8—VIRGINIA—1778

Virginia never had a Provincial Grand Lodge, and had but two Provincial Grand Masters, R:W:H. P. Thorton, who had been appointed about 1764, and R:W:Peyton Randolph, about ten years later³⁶.

At the Convention held on October 13, 1778, for the purpose of organizing a Grand Lodge, it was resolved that "the power and authority of Cornelius Harnett, as Deputy Grand Master of America, does not now exist³⁷."

R:W:Brother Harnett had been appointed Deputy Provincial Grand Master by R:W: Joseph Montfort of North Carolina, who held a deputation from the Duke of Beaufort, as Provincial Grand Master of and for America, dated January 14, 1771. This was another of those all-embracing American deputations of which Massachusetts had several, but by no means a monopoly.

Acting under this deputation, Montfort warranted a lodge at Cabin Point, Virginia, through his Deputy, Cornelius Harnett, who was to the brethren of Virginia the immediate representative of the Grand Lodge of England, although he never held the office of Provincial Grand Master of Virginia.

²³ Masonry in South Carolina. A. Mackey, p. 22.

²⁴ Masonry in South Carolina. A. Mackey, p. 24-5.

²⁵ Masonry in South Carolina. A. Mackey, p. 26.

²⁶ Masonry in South Carolina. A. Mackey, p. 27.

²⁷ Masonry in South Carolina. A. Mackey, p. 50.

²⁸ Masonry in South Carolina. A. Mackey, p. 53.

²⁹ Masonry in South Carolina. A. Mackey, p. 26.

³⁰ Freemasonry in America. M. M. Johnson, p. 357.

³¹ Freemasonry in America. M. M. Johnson, p. 369.

³² Freemasonry in Pennsylvania. Barrett, Vol. 1, p. 112.

³³ Freemasonry in Pennsylvania. Barrett, Vol. 1, p. 120.

³⁴ Freemasonry in Pennsylvania. Barrett, Vol. 2, p. 103.

³⁵ Grand Lodge of Pennsylvania. Proceedings, Vol. 1, p. 191.

³⁶ Freemasonry in Virginia. W. M. Brown, p. 22.

³⁷ Freemasonry in Virginia. W. M. Brown, p. 54.

With about a dozen lodges deriving their warrants from "England, Scotland, Ireland, Pennsylvania and America, and without an immediate Head to whom they might apply for the elimination of abuses and obtaining warrants," they had, as a preliminary to their act of separation, met at Williamsburg on May 13, 1777, and made a formal declaration of independence by asserting "their right of election of a Grand Master upon their sole authority, by mutual consent, distinct and separate from all foreign power whatever."

This declaration was put into effect by the installation of the Hon. John Blair on October 30, 1778, as the first Grand Master of Masons in Virginia⁶⁸, which is the date that determines its place in the order of precedence, as the third oldest independent Grand Lodge in the United States.

9—NEW YORK—1781

Here again our only source of early information is the columns of the local newspapers, and that is quite meagre.

Apart from the actual existence of a lodge in New York City on and before November 14, 1737⁶⁹, nothing has been found, so far, relative to Masonic activities, after the expiration of Coxe's deputation as Provincial Grand Master of New York on June 24, 1732, until the return of Captain Richard Riggs from London on May 20, 1738⁷⁰, with a deputation from the Earl of Darnley, Grand Master of England, as Provincial Grand Master of New York.

"A Quarterly Communication of the Ancient and Honorable Society of Free and Accepted Masons called by order of the Grand Master for September 27, 1738⁷¹," and a similar notice a year later is all that we can find under his regime.

He was succeeded by Francis Goelet in 1751, by virtue of a deputation from Lord Byron on the recommendation of R:W:Bro. Riggs.

His tenure of office was short and uneventful, except for the celebration of the Feast of St. John the Baptist, June 24, 1752, the first time such an assemblage is reported in New York.

R:W:Bro. Goelet was succeeded by George Harison, who was appointed by Baron Carysfort on June 8, 1753. On November 19th the *New York Mercury* carried a notice to "The Members of the Grand Provincial Lodge", requesting their attendance at King's Arms on December 17, 1753, by order of the Grand Master, when arrangements were completed for the celebration of the Feast of St. John the Evangelist on December 27th, at which time R:W: Bro. Harison's deputation was solemnly published.

This is the first mention we can find of a Provincial Grand Lodge in New York, and was followed occasionally by notices of such meetings.

Harrison's deputation was evidently one of those that embraced "All America where no Provincial Grand Master is appointed", as we find that out of some eighteen lodges credited to him, one was for New Jersey, three for Connecticut and one for Detroit.

He was succeeded by Sir John Johnson, who was formally installed late in the year 1771. During his term of office as Provincial Grand Master he warranted a lodge at Schenectady, but being a pronounced Tory, he allied himself with the British forces and left for Canada, taking his deputation with him, and leaving Dr. Peter Middleton as his Deputy Grand Master to carry

on under most trying circumstances, and with a much depleted membership, during the occupation of New York City by the British forces 1776 to 1783.

Although the activities of the lodges already constituted in New York City were very much circumscribed, they continued to function as "Moderns."

For instance we find an invitation to all Ancient Free and Accepted Masons to join with St. John's Lodge No. 2 in celebrating the Feast of St. John on December 27, 1779, with an "N.B.—Those gentlemen who are pleased to make a distinction in Masonry, by calling themselves *Ancient York Masons*, need not apply, as they cannot be admitted⁷²," showing that there, as elsewhere, a strong feeling of opposition existed between the two rival Masonic Bodies.

Several "Ancient Lodges" that were attached to the British forces of occupation in New York City, organized an Ancient Provincial Grand Lodge on January 23, 1781, which existed as an inchoate Grand Lodge until they received a warrant from the Grand Lodge of England dated September 8, 1781, which was very similar to the one granted to Pennsylvania in 1764, with powers as an independent self-perpetuating Grand Lodge. Rev. William Walter was appointed Provincial Grand Master and installed Dec'r 5, 1782.

The death of their Deputy Provincial Grand Master, Dr. Middleton, left the "Moderns" without the protection of a Grand Lodge, much the same as it was in Boston; and those lodges were admitted to membership in the "Ancient" Grand Lodge, forming the present Grand Lodge of F.&A.M. of New York.

In anticipation of the evacuation of New York by the British, R:W:Bro. Rev. William Walter, D.D., resigned the office of Grand Master on September 19, 1783, and William Cock was elected and installed his successor. He in turn resigned on February 4, 1784, and nominated as his successor the Hon. Robert R. Livingston as Grand Master of the Grand Lodge of New York, which has carried on ever since as an independent Grand Lodge, without any formal declaration of its independence, as had been done by the brethren in Massachusetts, Pennsylvania, Virginia and North Carolina.

The date of its constitution, when Bro. Walter was installed as its first Grand Master, December 5, 1782, should therefore be considered the date whereby to determine its place in the order of precedence, following that of Virginia.

12—NORTH CAROLINA—1787

Only one more of the original thirteen States had a Provincial Grand Officer, and that was North Carolina.

On December 30, 1767, R:W:Bro. Henry Price, acting-Provincial Grand Master of Massachusetts, issued a deputation to Wor. Bro. Thomas Cooper, Master of a lodge in Pitt County, as Deputy Grand Master within the Province of North Carolina," by virtue of the power and authority committed to him by Viscount Montague⁷³. This deputation of Price's had become null and void when he resigned it in favor of Tomlinson thirty years before—a deputation that gave him power and authority over New England only.

Apparently the appointee, Thomas Cooper, did not take the deputation seriously, although he had petitioned for it, for the purpose of establishing lodges throughout the Province for the convenience of the brethren, as there is no record that he ever constituted any lodges there. It may have been that he was in doubt as to the power it conveyed or the authority back of it, for which he had very good reason.

⁶⁸ New York Mercury, December 27, 1738.

⁷¹ History of Freemasonry, Gould-Scribner, Vol. 6, p. 69.

Once again a Grand Master of England ignored a deputation thus granted by a Provincial Grand Master, and issued one to Joseph Montfort of Halifax, N.C., Past Master of Royal White Hart Lodge, dated January 14, 1771, for which he paid the usual fee of ten guineas on February 6th of that year.

As has been already stated, it was granted by the Duke of Beaufort "of and for America" not even restricting it to North America, as in the case of several others granted by preceding Grand Masters.

It is said that Montfort appointed a full line of Grand Officers and constituted five lodges within the Province and one in Virginia. Not one of those Grand Lodge Officers was living in the State after the close of the war and therefore the Provincial Grand Lodge of North Carolina ceased to exist.

An independent Grand Lodge was duly constituted on December 12, 1787, after a convention of representatives of the individual lodges in the State had made a declaration of independence of the Grand Lodge of

ORDER OF PRECEDENCE OF THE GRAND LODGES IN THE BRITISH ISLES AND THE UNITED STATES (Based on continuity of existence as a Provincial Grand Lodge and an Independent Grand Lodge)

No.	Grand Lodge of	Date of Constitution	Where Constituted
A	England	June 24, 1717	London
B	Ireland	June 24, 1725	Dublin
C	Scotland	November 30, 1736	Edinburgh
1	Pennsylvania	February 2, 1764	Philadelphia
2	Massachusetts	December 27, 1769	Boston
3	Virginia	October 30, 1778	Williamsburg
4	New York	December 5, 1782	New York
5	South Carolina	December 27, 1783	Charleston
6	Georgia	December 16, 1786	Savannah
7	New Jersey	January 30, 1787	New Brunswick
8	Maryland	April 17, 1787	Talbot Court House
9	North Carolina	December 12, 1787	Tarborough
10	Connecticut	July 8, 1789	New Haven
11	New Hampshire	April 8, 1790	Portsmouth
12	Rhode Island	June 27, 1791	Newport
13	Vermont	October 14, 1794	Rutland
14	Kentucky	October 16, 1800	Lexington
15	Delaware	August 4, 1806	Wilmington
16	Ohio	January 5, 1809	Chillicothe
17	Dist. of Columbia	February 19, 1811	Washington
18	Louisiana	July 11, 1812	New Orleans
19	Tennessee	December 27, 1813	Knoxville
20	Indiana	January 13, 1818	Madison
21	Mississippi	July 27, 1818	Natchez
22	Maine	June 24, 1820	Portland
23	Missouri	May 4, 1821	St. Louis
24	Alabama	June 14, 1821	Cahaba
25	Florida	July 10, 1830	Jackson
26	Texas	May 11, 1838	Houston
27	Arkansas	November 21, 1838	Little Rock
28	Illinois	April 28, 1840	Jacksonville
29	Wisconsin	December 18, 1843	Madison
30	Iowa	January 8, 1844	Iowa City
31	Michigan	November, 1844	Detroit
32	California	April 19, 1850	Sacramento
33	Oregon	September 15, 1851	Oregon City
34	Minnesota	February 24, 1853	St. Paul
35	Kansas	March 17, 1856	Leavenworth
36	Nebraska	September 23, 1857	Omaha City
37	Washington	December 8, 1858	Olympia
38	Colorado	August 2, 1861	Golden City
39	Nevada	January 17, 1865	Virginia City
40	West Virginia	May 11, 1865	Wheeling
41	Montana	January 26, 1866	Virginia City
42	Idaho	December 17, 1867	Idaho City
43	Utah	January 17, 1872	Salt Lake City
44	Oklahoma	October 5, 1874	Oklahoma City
45	Wyoming	December 15, 1874	Laramie City
46	South Dakota	July 21, 1875	Vermillion
47	New Mexico	August 7, 1877	Santa Fe
48	Arizona	March 25, 1882	Tucson
49	North Dakota	June 13, 1889	Mitchell

England and of Scotland, and this date determines its place in the order of precedence.

All the other States were without Provincial Grand Lodges to confuse the question of precedence, therefore the date of their actual constitution as the supreme authority within their respective territorial bounds, determines their place on that list.

We submit herewith a schedule of Grand Lodges with the earliest dates to which their continued existence can be unquestionably traced.

We have used in each case the date upon which they were actually constituted by the installation of the Grand Lodge Officers, rather than the date of their election, as in some cases the election and installation did not occur on the same day.

By thus using the actual date of constitution we have a uniform basis upon which to properly determine the order of precedence—a basis which has all the merits necessary for universal acceptance, and which is presented with that desirable end in view.

While it has no immediate bearing on the question of precedence, it might be well to briefly mention several other deputations for Provincial Grand Masters in and for North America.

Captain John Young, who was a member of Kilwinning Scots Arms Lodge in Edinburgh, was elected Depute Grand Master of the Grand Lodge of Scotland, when it was formally constituted on November 30, 1736, and as such continued to direct its activities for sixteen years, serving under a like number of Grand Masters, elected annually.

He came to America in 1756 as Major of one of the battalions in the 60th regiment, Royal Americans, serving under Colonel-in-Chief the Earl of Loudoun, who was Grand Master of England the same year that Young was elected D.G.M. of Scotland.

He was living in New York in 1757, when he was appointed Provincial Grand Master over all Scottish Lodges in America and the West Indies, with power to constitute lodges, etc.

It has been a question in many minds how it was that R:W:Brother George Harison was credited with the constitution of a lodge in New York bearing the distinctive title of "*Royal Arch*" in the year 1760, in view of the statement made in 1758 by the Grand Secretary of the Moderns that "Our Society is neither Arch, Royal Arch or Ancient."

The use of that title was not uncommon amongst the Scottish lodges, and it seems quite possible, if not absolutely certain, that R:W:Bro. Young granted the warrant for Independent Royal Arch Lodge No. 8 (now No. 2) of New York, most likely as a military lodge to begin with.

James Grant, Governor of Florida and Master of East Florida Lodge No. 143 on the Scottish Register at St. Augustine, was given a deputation in 1768, as Provincial Grand Master over all the (Scottish) lodges in the Southern District of North America, but little is known of his Masonic activities as such, if any.

We have already mentioned the fact that R:W:Henry Price of Boston, granted a dispensation to Major Erasmus James Philipps as Provincial Grand Master of Nova Scotia in 1738. He constituted a lodge at Annapolis Royal in June of that year, and in response to a petition from Governor Cornwallis and others, issued a warrant for a lodge at Halifax which was constituted on July 19, 1750.

In the year 1757 the members of the lodge at Halifax, led by Gov'r Cornwallis, broke away from their alle-

⁶⁹ Freemasonry in Virginia, W. M. Brown, p. 52.

⁷⁰ Freemasonry in Virginia, W. M. Brown, p. 57.

⁷¹ New York Journal, November 14, 1737.

⁷² New York Gazette, May 22, 1738.

⁷³ New York Journal, September 25, 1738.

giance to the Grand Lodge of Moderns and petitioned the Grand Lodge of Ancients for a warrant for a Provincial Grand Lodge for Nova Scotia, which was granted with R:W:Erasmus J. Philipps as Provincial Grand Master of this, their first Provincial Grand Lodge.

The cause for this change over from the Moderns to the Ancients, was two-fold. First:—the increasing popularity of the Ancients, particularly amongst the Military Lodges in the British regiments stationed there, and second: they had good reason to doubt the legality of the deputation received from Price by Philipps in 1738, as a Provincial Grand Master of Nova Scotia, a power that belonged exclusively to the Grand Master

of the Moderns and the Grand Lodge of the Ancients.

This Provincial warrant No. 65 of English Register and No. 1 of Nova Scotia, and two warrants for subordinate lodges that accompanied it, were the first overseas warrants issued by the Grand Lodge of England (Ancients) being three and a half years senior to the warrant issued to the Provincial Grand Lodge of Massachusetts, No. 89, July 15, 1761.

R:W:Bro. Philipps continued as such until his death on September 26, 1760, when Nova Scotia Freemasonry lost its founder and great figure.¹⁷

¹⁷ Freemasonry in Canada. R. V. Harris, p. 27-28.

THE "BLUE" LODGE

Why is a Masonic lodge called "the Blue Lodge," and why are the first three degrees of Masonry termed "the Blue Degrees"?

This is a question often asked by the Mason in search of Light. Perhaps he has heard the name "blue" so often that he has accepted it as a matter of course and then has been shocked to hear some reputed authority assert that there is no such thing as a "blue" lodge or "blue" degrees, that the degrees of entered apprentice, fellow craft, and master Mason are symbolic degrees, not blue, and the lodge which confers these degrees is the symbolic lodge, not blue. The inquirer may yield to the superior wisdom of his informant, yet he knows that whether the term is proper or not, its use is constant and widespread, and he naturally asks the reason.

It is usage which gives meaning to words, and usage has fixed this meaning of the word "blue." It is so common that even those who claim it is improper make use of it. One writer who claims it is improper uses it constantly. He cannot get away from it.

As a matter of fact, the objection to this use of the word "blue" is without valid foundation. We might as well say that it is improper to call gold yellow because it is a metal. It is both. Likewise the terms "blue" and "symbolic" as applied to Masonic lodges and degrees are not mutually exclusive. The degrees of entered apprentice, fellow craft, and master Mason do teach by symbols, but it is also true that the most important symbol which connects these degrees with King Solomon's Temple is the color blue, and for this we believe there is a valid reason.

In spite of the objections to this use of the word "blue," there are a large number of writers who use it and give good reasons for so doing. However, these reasons are so many and various that the inquirer becomes confused, especially as each explanation seems reasonable. In fact, there is an element of truth in all the explanations, as is the case when we go below the surface in seeking the lesson taught by any Masonic symbol. There is no one simple explanation of any of the types, emblems, and allegorical figures of Masonry.

Freemasonry reveals her secrets only to those who are pure in heart and who diligently seek for them. She unfolds these secrets in a progressive revelation to those who persevere in their study. While she may

seem to present to each seeker a different explanation of each symbol, the diversity is but a different phase of the same eternal truth. Those who do not understand this fact will be confused as was Dr. Adam Weishaupt (Initiated at Munich in 1777) when he said:

"I declare, and I challenge all mankind to contradict my assertion, that no man can give any account of the Order of Freemasonry, of its origin, of its history, or of its object, nor any explanation of its mysteries or symbols, which does not leave the mind in total uncertainty on all these points. Every man is entitled, therefore, to give an explanation of the symbols, and any system of the doctrine, that he can render palatable. Hence have sprung up that variety of systems, which, for 20 years have divided the Order. The simple tale of the English, and the fifty degrees of the French, and the Knights of Baron Hunde, are equally authentic, and have equally had the support of intelligent and zealous brethren. These systems are in fact but one. They have all sprung from the *Blue Lodge* of three degrees; take these for their standard, and found on all these the improvements by which each system is afterwards suited to the particular object which it keeps in view. There is no man, nor system, in the world, which can show by undoubted succession that it should stand at the head of the Order. Our ignorance in this particular frets me."

In spite of this diversity, however, it may be that we can find a logical explanation of the term "blue" in Masonry.

In the first place we must distinguish the historical and the symbolical use of the word in Masonry, and we will therefore consider each aspect separately.

TRADITIONAL AND HISTORICAL

Here, as in all phases of Masonic origins, the history goes back into the dim past where all our knowledge is traditional. We cannot accept it as history, yet history has grown out of it, and the dividing line between tradition and history is very vague.

The earliest traditional date is useful principally as giving us a lesson in the symbolism of the color blue. This tradition is to the effect that our first three grand masters were consulting as to which color should be selected to symbolize Masonry. Solomon preferred scarlet, King Hiram, purple, and Hiram the architect, blue; each choosing one of the three colors of the tabernacle. The architect said:

"A few weeks since, on my hasty visit to Gebal, to consult some ancient records of architectural importance in the great temple there, I studied more carefully than ever before the legend of the great Seostris, carved five centuries ago upon the sides of Libanus. From that point the view over the mighty main is sublime. I gazed for hours upon it, refreshing my strained and aged eyes by the *blue* of the sea blended with the *blue* of the sky.

We design to organize an association to which the eye, jaded with the harsh and piercing colors of humanity, can turn and be refreshed. That gaudy glare which you have selected, O King Solomon, would but increase the eye-pain. That deep, gorgeous hue which you have selected, O King Hiram, startles and worries with its magnificence. I would not choose either of them. Last night, standing at my tent door and gazing above me, I remarked that the color of the sky, when most serene, is ever the serenest *blue*. Side by side, among the rocks of Lebanon grow the modest pimpernel and the scarlet anemone. The child may be attracted by the latter, but the choice of humanity would be the former. At your last religious ceremonial I remarked in the sacerdotal dresses the three colors commingled, *purple*, *scarlet*, and *blue*, and I observed among the thousands who like me gazed upon that costume, the greater number of eyes caught first by the scarlet, turned soon to the purple, but then turned lovingly upon the blue, and there abode. Blue is the color of the Heaven that closes in the great earth. Blue is the color of the seas that sweep to the horizon gaze where we may; blue is the color then of universality. And I recommend that it be made the color of Freemasonry."

This argument prevailed, "and it became a landmark among Masons that the emblem of universality should be the emblem of Ancient Craft Masonry—the Cerulean Blue."

THE BLUE BLANKET

Among the first recorded instances of the adoption of blue by Masons because of its symbolism is the celebrated "Blue Blanket" of the Lodge of Journeymen, Edinburgh, which they call "the banner of the Holy Ghost" and which they carry in Masonic processions. According to tradition, the craftsmen who followed Allan, Lord Steward of Scotland, to Palestine carried this banner. The truth of this has been disputed, but the banner itself, or what the lodge believes to be that banner, exists and has existed for centuries. In 1782, James III "renewed to the craftsmen their favorite banner of the 'Blue Blanket.'" The king decreed that in all time coming this banner should be "the standard of the Crafts within the burgh, and that it should be unfurled in defense of their own rights and in protection of their sovereign." "The privilege of displaying it in Masonic processions was granted to the journeymen in consequence of their original connection with the Masons of Mary's Chapel."

ORDER OF THE GARTER

One theory that has been advanced for the adoption of blue as the Masonic color is that it was "adopted from the ribbon of the Most Noble Order of the Garter." This is the view of Brother F. J. W. Crowe.

It is true that about 1726 the Grand Lodge of England used "garter blue," and we have the record of

a resolution on this subject adopted in 1731, but I believe the expression "garter blue" was to designate the shade of blue which was to be used, rather than the adoption of the color *because* it was the official color of the Order of the Garter. I will give my reasons for this opinion later. For the present let us consider the reasons advanced by Brother Crowe for his theory.

The first mention of color by grand lodge is a resolution which required the master and wardens of private lodges to wear "the jewels of Masonry hanging to a white ribbon." Also a portrait of Anthony Sayer, the first grand master, shows him wearing a plain white apron; therefore at that time blue was not used by either grand or private lodges.

The next resolution on the subject was adopted by grand lodge, March 17, 1731. This resolution required the master, wardens, and members to wear white leather aprons lined with white silk, while grand officers were "to wear gold or gilt jewels pendant to blue ribbons about their necks, and white leather aprons lined with blue silk." No particular shade of blue was prescribed in this resolution, but in an order for aprons to be worn by grand masters and deputy grand masters the shade of blue ordered was "garter blue." This order was given to Thos. Batson, Esq., (1734) and reads as follows:

"Two Grand Masters aprons Lined with Garter blue silk and turned over two inches, with white silk strings.

"Two deputy Grand Masters aprons turned over one inch & 1/2: ditto."

Again an imposing number of the Masonic leaders of that time were members of "the Most Noble Order of the Garter."

The Order of the Garter was then the most famous chivalric order in the Christian World, and it is therefore not strange that Masons should hold in high esteem the star and the garter of the Order of the Garter.

When the Order of the Garter was instituted in 1348, the color of the garter was "light blue," but after the Stuarts were deposed, they continued to confer the Order, and in 1745, George II changed the color to dark blue to distinguish the English branch from that of the Stuarts. We must remember that the Stuarts always considered themselves to be the true kings of England and that they and they alone had the right to confer the Order of the Garter. The following order issued by James II after his expulsion from England illustrates this fact:

"Whereas we have not access at present to our Royal Chapel in our Castle at Windsor, where the ceremonies of the most noble order of the Garter ought to be performed. Therefore we do dispense at present with your being installed, and do hereby empower you to wear the Star, Garter, and the other ensigns of that most noble order, as if you had been installed with all the ceremonies thereunto belonging."

The use of the same shade of blue by the rival claimants to the throne was confusing, and George II requested that the color of the English branch of the Order be changed to dark blue, which was done. This automatically changed the shade of what was commercially known as "garter blue." This change affected the resolution of the Grand Lodge of England by which "garter blue" was adopted as the official color.

The Grand Lodge of Ireland, which obtained its forms from England, has always used the light blue, as the ribbons on the seals on original warrants running back to 1730 indicate.

Brother Crowe states that the present book of constitutions of the Grand Lodge of England distinctly states that the ribbon on grand lodge clothing shall be "garter blue," "yet nineteen out of twenty aprons and collars are either purple or violet, from which comes the common but erroneous phrase 'gaining the purple.'"

Notwithstanding this array of facts presented by Brother Crowe, I do not believe the adoption of blue as the proper Masonic color was simply in imitation of the Order of the Garter. It is true that blue is common to both orders, but there are differences too striking for one to be an imitation of the other. In fact, a letter written under date of September 27, 1709, indicates that while both orders were very honorable and both had adopted the color blue, there was a distinction. The extract from this letter reads: "All persons of quality admire me, tho' rot me, if I value a Blue Garter any more than I do a Blue Apron."

As a matter of fact, the apron of a grand officer was white trimmed with blue, while the garter of the other order was blue edged with gold. Both were adopted because of the virtues so universally associated with the color blue.

Masons consider the apron, the badge of a Mason, more honorable than the star and garter, badges of the Order of the Garter.

Then, too, according to Brother Fort, blue was adopted as a *distinguishing* color by continental guilds, which antedated the formation of the Order of the Garter. He says:

"As a symbol of the world, still idealized by a lodge of Masons, an azure-colored dome, strewn with stars, accurately expresses the original design of the Upsala temple—a signification which the lapse of ages has not changed.

Blue has always been esteemed by the Teutonic races as an emblem of fidelity and fortitude; in many German provinces, a blue banner was carried in processions as a sign of faithfulness and friendship.

Not infrequently this color was worn by mourners in unfading remembrance of the dead. The most solemn oath known to the ancient Teuton was sworn on a blue stone. This is evidently the derivative source whence Masonic altars, covered with blue, have emanated. Equal reverence appears to have been accorded by Druids to this color. The conception involved in this symbolism has survived to modern Freemasons, who designate their places of assembling by the name of "Blue Lodges"—typical of that unalterable constancy and zeal expressed by the ancient emblem."

THE COMPASS

Another view which has been advanced by eminent Masonic scholars is that Masonic blue came from the steel blue points of the compass within whose points are contained the most excellent tenets of a Mason's profession: friendship, morality, and brotherly love.

In an old ritual published August 29, 1730, is the following:

"Q. How was the Master clothed,

"A. In a Yellow Jacket and Blue Pair of Breeches.

"N. B. The Master is not otherwise clothed than common; the Question and Answer are only emblematical, the Yellow Jacket, the Compass, and the Blue Breeches, the Steel Points."

Since the body of the compass was brass and the points blue steel, the meaning is clear.

Brothers Lepper and Crossle cite several instances in which yellow and blue were worn as official Masonic colors. For instance:

"On St. John's Day in June, 1725, when the Earl of Rosse was installed Grand Master of Ireland, he was escorted on his way to the King's Inn by 'Six Lodges of Gentlemen Freemasons,' the Brothers of one of which 'wore fine Badges full of Crosses and Squares, with this Motto, *Spes mea in Dei est*, (My hope is in God), which was no doubt very significant, for the Master of it wore a Yellow Jacket, and Blue Britches.' We suggest that this very Lodge whose Master 'wore a Yellow Jacket and Blue Britches' might be looked upon as the prototype of our present Grand Master's Lodge, Dublin, wherein at the present day the Brethren wear working aprons with a yellow braid and yellow fringe and sky-blue border on a plain white ground, and no other ornament whatever. These are the original colors of the Grand Lodge of Ireland, and are probably symbolical of the Compasses."

A notice of a Masonic Fete held in Dublin, December 6, 1731, states that the brethren were accompanied by "The Ladies (who) all wore Yellow and Blue Ribbons on their Breasts, being the proper Colors of that Ancient and Right Worshipful Society."

My comment on this theory is that while it may explain the wearing of yellow and blue clothes and ribbons, it does not explain the use of blue alone or blue combined with white, nor does it explain the importance so universally attached to blue.

SYMBOLISM OF BLUE

Yellow and blue symbolize the compass and Masonic attributes, but the symbolism of the color blue is far more universal and is very appropriate to Freemasonry. Masonic symbolism centers around the building of King Solomon's Temple, and the Tabernacle in the Wilderness was the pattern for that Temple. Therefore, when we find the color blue taking a very prominent place in the symbolism of the Tabernacle and its worship, we have a very sufficient reason for its adoption by Freemasonry as symbolizing the Order itself. We find this symbolism explained in Numbers 15:37-40: "And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations and that they put upon the fringe of each border a cord of blue; and it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of Jehovah, and do them; and that ye follow not after your own heart and your own eyes, that ye may remember and do all my commandments, and be holy unto your God."

The colors to be offered to God were "blue and purple and scarlet." Ex. 25:4 and 35:6.

(To be continued)



MAY ANNIVERSARIES

Elias Ashmole, who, so far as is known, was the first Speculative English Freemason, was born at Lichfield, Staffordshire, Eng., May 23, 1617, and died May 18, 1692.

James Anderson, Presbyterian clergyman and compiler of *Constitutions of Freemasonry*, died at Exeter Court, London, Eng., May 28, 1739.

Nathan Brownson, surgeon in the American Revolution and later Governor of Georgia, was born at Woodbury, Conn., May 14, 1742, and was a member of North Star Lodge, Manchester, Vt.

Maj. Gen. David Wooster, aide to General Washington during the Revolution, and founder, as well as first Master, of Hiram Lodge No. 1, New Haven, Conn., died near Danbury, Conn., May 2, 1777, of wounds received at the Battle of Ridgefield.

Voltaire, a member of the lodge of the Nine Sisters, Paris, France, died in that city, May 30, 1778.

Joseph G. Cannon, Speaker of the House of Representatives during four Congresses and a member of Athelstan Commandery No. 45, K.T., Danville, Ill., was born near Guilford, N. C., May 7, 1836.

Rear Admiral Robert E. Peary, Arctic explorer and member of Kane Lodge No. 454, New York City, was born at Crescon, Pa., May 6, 1856.

Dr. Frank Crane, clergyman and writer, was born at Urbana, Ill., May 12, 1861, and in 1898 served as Grand Chaplain of the Grand Lodge of Illinois.

Wallace R. Farrington, Governor of Hawaii (1921-29) and a member of the Scottish Rite at Honolulu, was born at Orono, Me., May 3, 1871.

Frank B. Kellogg, Secretary of State under President Coolidge, was raised May 3, 1880, in Rochester (Minn.) Lodge No. 21.

S. Cary Beckwith, Active Member in South Carolina and Chaplain of the Mother Supreme Council (1935), received the 32nd degree at Charleston, S. S., May 16, 1912.

Gen. Nelson A. Miles, member of the Scottish Rite at Washington, D. C., died in that city, May 15, 1925.

Harry S. New, Postmaster General and Presidents Harding and Coolidge and credited with inaugurating the air-mail service, died in Baltimore, Md., May 9, 1937. He was a member of the Scottish Rite in the Northern Jurisdiction.

LIVING BRETHREN

John G. Townsend, Jr., U. S. Senator from Delaware and member of Franklin Lodge No. 12, Georgetown, Del., was born in that city, May 31, 1871.

The Marquis of Ailsa (formerly the Earl of Cassillis), Grand Sword Bearer of the Supreme Council and First Grand Principal of Royal Arch Masonry of Scotland, was born May 22, 1872.

Morris Shepherd, U. S. Senator from Texas and member of the Scottish Rite at Dallas, was born at Wheatville, Tex., May 28, 1875.

Harry S. Truman, U. S. Senator from Missouri and member of the Scottish Rite at Kansas City, was born at Grandview, Mo., May 8, 1884.

John E. Miller, U. S. Senator from Arkansas, was born near Aid, Mo., May 15, 1888, and on May 9, 1923, received the 32nd degree at Little Rock.

Dr. Charles H. Merz, Masonic author and lecturer, was raised in Science Lodge No. 50, Sandusky, Ohio, May 16, 1892.

Chandler Gurney, U. S. Senator from South Dakota and member of the Scottish Rite at Yankton, was born in that city May 21, 1896.

Hugo L. Black, Associate Justice, U. S. Supreme Court, received the 32nd Degree at Birmingham, Ala., May 6, 1909.

George White, former Governor of Ohio, was made a Mason in American Union Lodge No. 1, Marietta, Ohio, May 10, 1915.

Stephen F. Chadwick, National Commander of the American Legion, received the 32nd degree at Olympia, Wash., May 26, 1918, later affiliating with the Seattle Scottish Rite Bodies.

George F. Shafer, first native-born North Dakotan to be elected Governor of the state, was raised in Yellowstone Lodge No. 110, Alexander, N. D., May 12, 1919.

Roy E. Ayers, Governor of Montana, received the 32nd degree at Helena, May 18, 1922, and is also a member of the York Rite.

Henry S. Caulfield, former Governor of Missouri, received the Master Mason degree in Tuscan Lodge No. 360, St. Louis, May 9, 1922.

Ralph L. Carr, Governor of Colorado, received the 32nd degree in the No. 1 Bodies at Denver, May 24, 1928.

Louis A. Johnson, Assistant Secretary of War, received the 32nd degree at Wheeling, W. Va., May 24, 1928.

YOUNGEST OF ELEVEN JOINS

Tuscan Lodge No. 99, Newmarket, Ont., Can., was the scene of an unique event in the Masonic annals when recently Grant Parkhouse Caldwell was, as the youngest of eleven brothers, initiated into the Craft. Only one of the eleven brothers is not a Mason. Nine were present and participated in the ceremonies. The father, T. F. Caldwell, who was a member of Tuscan Lodge, died in 1931.

FAIR POSTAGE STAMP

A new three cent stamp depicting George Washington taking the oath of office was placed on sale in New York City April 30th, the day the World's Fair opened. The principal features of the foreground of the stamp consists of a horizontal bar across the top on which are the words: "U. S. Postage." Immediately beneath the bar is an arch supported artistically on each side by capitals resting on Corinthian columns. On the arch in two rows of block type letters are the words "Sesquicentennial of the Inauguration of Washington as First President." Across the lower part of the stamp are two dates, 1789-1939, beneath which in bar effect and in block type are the words "Three Cents." At the right and left of the dates in the lower corners is the numeral figure 3.

The background of the stamp represents a gallery area and an arched opening leading thereto from the front of the old Senate Chamber in Federal Hall, New York City, where Washington was inaugurated. In the area are the likenesses of George Washington, Chancellor Robert Livingston, Baron Steuben, Alexander Hamilton, Samuel Otis, John Adams, Henry Knox, Roger Sherman and others. Between Washington and Chancellor Livingston is a small round table supported by a round column resting on four short table feet set at right angles to each other.

Chancellor Robert R. Livingston holds an open bible with both hands, about twelve inches above the table, as Washington, with his right hand on the Holy Book, takes the oath of office. One can almost hear the actors in this great drama of American history as the one announces and the other repeats the oath. "You do solemnly swear that you will faithfully execute the office of President of the United States," etc., and as Washington adds to the conclusion "so help me God" and kisses a page of the Volume of the Sacred Law.

The World's Fair Stamp has a special significance to Masons. The Bible on which Washington took the oath of office was taken from the altar of St. John's Lodge No. 1, F.&A.M., New York, N.Y., and is still the prized possession of that well-known lodge.

The more distinct historical figures on the stamp were nearly all Masons, particularly Washington, Livingston, Steuben, Knox, Sherman and very probably Hamilton who is believed to have been a member of a military lodge. Chancellor Livingston was at that time Grand Master of the Grand Lodge of New York.

CORNERSTONE

On Monday afternoon, April 10, 1939, the cornerstone for the new DeKalb County Court House at Maysville, Mo., was laid under the auspices of the Grand Lodge, A.F.&A.M., of that state. Henry C. Chiles, Grand Master, officiated. He was assisted by the Hon. Thos. D. Williams, District Deputy Grand Master of the tenth District, who is the Prosecuting Attorney of DeKalb County, and a member of Parrot Lodge No. 308, of Maysville.

An unusual feature of the occasion was the depositing of the contents of the cornerstone of the old Court House, laid Masonically fifty years ago, along with a very complete collection of current data. In the cornerstone of the new Court House. Included in the deposit were imperishable linotype slugs, recording among other facts that the stone was laid by the Grand Lodge of Missouri, thus following the precedent established at Fulton, Mo., March 17th, when linotype slugs were similarly deposited in the cornerstone of a public building.

Two of the three living members of Parrot Lodge No. 308, at Maysville, who witnessed the laying of the cornerstone of the old DeKalb County Court House in 1889, were present at the laying of the cornerstone for the new Court House.

SEEK LOST CORNERSTONE

Hagerstown, Md., is faced with a real predicament. It appears that after wreckers had completed the razing of the 117-year-old City Hall on January 28th, the cornerstone was found to be missing, and immediately Hagerstown Masonry became concerned.

As history relates, it was on St. John's Day, 1822, that a great assemblage of citizens including members of Masonic lodges from all parts of the Cumberland Valley gathered for the laying of the cornerstone. Masonic officials of Hagerstown have requested that in the event the stone is recovered, a sealed package deposited therein by Mount Moriah Lodge (now defunct) be turned over to them that it might be opened during a regular lodge meeting.

LOST

The Library and Museum Committee of the Grand Lodge of Ancient Free Masons of South Carolina is endeavoring to make an extensive search in an effort to locate a priceless relic known to many as "the old Tilers Sword." This sword is said to have been presented to the Grand Lodge of South Carolina (Provincial) by the Provincial Grand Master, Peter Leigh, at some time between 1754-1758.

It was a large curious two-edge sword of state. The scabbard was highly ornamented with Masonic emblems and the Grand Masters Arms. Legend has it that it at one time belonged to Oliver Cromwell and probably so because the Provincial Grand Master was a descendant of Sir Edgerton Leigh, who was a member of the Long Parliament and a Parliamentary General in the time of the Protector, from whom he may have received it.

It continued in the possession of the Grand Lodge until 1838, at which time it became lost, due to the general confusion incident to the great fire of that year in which the meeting place of the Grand Lodge was destroyed. It was later found and the blade repaired and used until about 1860, after which it again disappeared.

Any reader of the CRAFTSMAN having knowledge or clue to the whereabouts of the above may communicate it to the editor of this magazine or to Wor. Carl H. Claudy, 700 Tenth St. N.W., Washington, D. C.

BAHAMAANS VISIT MIAMI

Members of Rolay Victoria Lodge No. 443, of Nassau, situated on the island of New Providence and the capital of the Bahamas, and their ladies were the guests of the blue lodges of the twenty-third District of Florida, May 15th, 16th and 17th, 1939.

The visit of the Royal Victoria Lodge members was made under a special dispensation of the Grand Master of Masons of the United Grand Lodge of England, H.R.H. the Duke of Kent. Entertained under a special dispensation of the Grand Master of the Grand Lodge of Florida, Ralph J. Kishpaugh, it is claimed that the Nassau brethren are the first Masons ever to make an official visit to the United States from any island possession of Great Britain.

The Scottish Rite Bodies cooperated with the blue lodges in arranging meeting places, tours, etc. The whole program was conducted by several committees of which Albert H. Kendall was general chairman, with James Donn, Deputy

of the Supreme Council of the Ancient and Accepted Scottish Rite for South Florida, assisted by L. A. Oates, in charge of the committee on Entertainment of Celebrities.

The guests were received at the wharf in Miami at 8:30 a.m., May 15th, and escorted to their hotel by the committee, led by the Ponce De Leon High School Band. At 7:00 p.m., following a motorcade to Miami Beach at 1:30 p.m., the Royal Victoria Degree Team gave an exemplification of the first and second degrees at the Scottish Rite Temple, according to the English ritual.

An interesting feature of the second day was a motorcade to the Exotic Gardens Nurseries, Seminole Indian Village, Hialeah Park, Redlands Section Fruit Groves and Coconut Grove. Other points visited were the International Airport and the Riviera Gardens where at 3:00 p.m. the visitors had tea.

At 7:00 p.m. the Nassau brethren exemplified the Master Mason degree at the Scottish Rite Temple according to the English ritual.

On Wednesday, May 17th, other points of interest were visited. At 7:30 p.m. a reunion banquet was held for the new Scottish Rite degree class and degree workers at the Scottish Rite Temple to which all members of the Royal Victoria Lodge, visiting in Miami, were invited. Those invited included the Grand Master of Florida, Masters and Senior Wardens of all lodges in the twenty-third district. About four hundred attended.

With James Donn presiding, toasts were given to the President of the United States; the King and the Craft; Past Grand Master of the United Grand Lodge of England, the Duke of Connaught and Strathearn; the Grand Master of the United Grand Lodge of England, The Duke of Kent; the Grand Master of the Grand Lodge of Florida, Ralph J. Kishpaugh; Grand Commander of the A.&A.S.R. of Freemasonry for the Southern Jurisdiction of the United States, Col. John H. Cowles; the District Deputy of the A.&A.S.R. for Southern Florida, James Donn; the Deputy Grand Master for the twenty-third District of the State of Florida; and the Master of Royal Victoria Lodge No. 443, Nassau, Bahamas, W. A. Cole.

NEW OREGON BODIES

INSTITUTED

Louis G. Clarke, 33d., Inspector General in Oregon of the Supreme Council, Scottish Rite, Southern Jurisdiction, has granted Letters Temporary for the establishment of a Council and Consistory at Klamath Falls, Ore. Herman Gisvold, 33d., is the secretary of the Lodge of Perfection and Chapter of Rose Croix already in existence in that city.

RAISES TWIN SONS

Over 300 Masons witnessed a rare Masonic occurrence at Montezuma Lodge No. 35, F.&A.M., Phoenix, Ariz., on May 15, 1939, when James C. Moloney, 32d., K.C.C.H., Past Master of the Lodge, presided and, with the assistance of a team consisting of past masters, raised his twin sons. The attending Masons came not only from all parts of Arizona but also from many other states of the Union, and from Nova Scotia and Honolulu.

BUY NEW HOME

Ruth S. Cromelin, Worthy Grand Master of the Eastern Star for the District of Columbia, states that the District Grand Chapter has consummated the purchase of the Marshall Field mansion located at 16th and Euclid Streets N.W. The purchase price was not stated, but it was understood that the Grand Chapter paid all cash for the property and that the amount exceeded \$60,000. An option had been taken on the property by the Eastern Star officials some weeks previous to the actual purchase.

This site is now partly occupied by the historic "Pink Palace" in which the widow of the late Marshall Field resided. It twice served as the home of cabinet officers.

Mrs. Marshall Field, widow of the famous Chicago merchant prince who left her a fortune estimated at \$100,000,000, made the pink mansion her home in the early 1920's. There she entertained lavishly for Washington society.

The palace, like a dozen others in the area, was designed by George Oakley Totten and built by Mrs. John B. Henderson, whose "Henderson's Castle," four short blocks away, once dominated the "Avenue of Presidents." The costly structure, diagonally facing Meridian Hill Park, features a venetian gothic exterior of pink stucco wall, white marble trim, and a red roof.

The property is assessed at \$139,000. The Eastern Star has already started raising the necessary funds with which to erect a new temple building in the rear of the mansion.

A short distance from the new Scottish Rite Temple, now being constructed, the site of the Eastern Star Temple lies in Embassy Row.

The first occupant after completion of the mansion in 1906, was Oscar S. Straus, Secretary of Commerce and Labor under Theodore Roosevelt. Later Franklin MacVeagh, Secretary of the Treasury under Taft, lived there for two years, before Mrs. Marshall Field, widow of the Chicago millionaire, leased the property in 1912. On her death, Mrs. Field left the property to her niece, Mrs. Catherine Beveridge, who, with the late Senator Beveridge, resided there for a short period.

The mansion itself will be renovated and converted into a clubhouse building, but the 30,000 square feet of land, with a frontage of 110 feet on Sixteenth Street, and 268 feet on Euclid Street, contains ample space for a new temple, which will be built to harmonize with the architecture of the "Pink Palace."

CANADA

Although each of the nine provinces in Canada has a Grand Lodge, there are three lodges in the Dominion which are under the United Grand Lodge of England; two, in Montreal; and one, in Halifax.

RETURNS CHEST

President Roosevelt was recently made the recipient of a mahogany, brass-bound medicine chest by Archibald Kains of Ottawa. The chest, which measures 6x12 inches and contains compartments for medicine bottles, pills, and powders, was the property of President Madison and was taken from the White House by Thomas Kains, the grandfather of Archibald, when that building was looted by British soldiers in 1814. Archibald Kains, who came into possession of the chest on the death of a cousin, decided to restore it.

Thomas Kains was purser on the H. M. S. *Devastation*, which was at anchor in the Patuxent River while the men from this vessel participated in burning many buildings in Washington. Archibald Kains has been a Federal Reserve Bank governor in California, but is now a Canadian citizen.

This occurrence recalls the friendly act of another Canadian citizen in the person of Mayor D. Laurence MacLaren, Saint John, New Brunswick. On June 2, 1938, he presented to President Roosevelt the quadrant of Admiral John Paul Jones, "Father of the American Navy." This relic came into the possession of MacLaren through a grand nephew of the great naval hero, Simon Graham, of Scotland, who subsequently moved to New Brunswick. The President turned it over to the Naval Museum at Annapolis.

An incident of friendliness between British and American soldiers, which persists as more than a tradition, was the return to British troops of Masonic property which had been captured by Washington's soldiers in an engagement in 1777. *The Freemasons' Quarterly Review*, London, 1834, in reporting the incident states that the lodge chest, supposedly lost, was returned by a guard of honor under a flag of truce, with their flutes playing a sacred march. The chest, containing the constitution and implements of the Craft, was borne aloft into the British lines "like another ark of the

covenant," honored equally by Englishmen and Americans, who were lately engaged in a battle.

BIRD MOUNTAIN, VERMONT

[THE CRAFTSMAN is indebted to Mrs. M. A. Price, of Castleton, Vermont, for the following description of an interesting Masonic edifice in the Green Mountain State:]

A familiar landmark in this vicinity and a place closely associated with the early history of Castleton is Bird Mountain, one of the most northern peaks in the Taconic range. It is situated in the town of Ira, about four miles east of the village of Castleton and eight miles from the city of Rutland.

The elevation of the mountain above sea level is 2500 feet and being of a rocky quartz formation it is almost impossible to ascend it except on the east and west sides where paths have been worn winding in and out among the rocks and bushes. The southern extremity has a perpendicular precipice of over 659 feet. Here eagles build nests every year. The geological formation of the mountain is quartz conglomerate and the summit is nearly bare of vegetation. The mountain is named for Col. Amos Bird.

History states that in the year 1766 Col. Bird accompanied by Co. Noah Lee and a colored man made the trip from Salisbury, Conn., to what is now the town of Castleton, Vermont. One night Col. Bird became separated from his companions and fell asleep on top of a mountain. When daylight woke him, he found he had rested on the edge of a precipice. Standing up he took a bird's eye view of what is now Castleton. Because of this incident the mountain is often called Bird's Eye.

A few facts in regard to this early explorer are of interest. In 1770 Col. Bird with several other men and their families came from Connecticut and made a permanent settlement in Castleton. Later Col. Bird, seeing the natural water power at what is now Hydeville, built a sawmill there. Soon after he became ill and the first work done by his mill was to saw the boards for his own coffin. By his request he was buried on the banks of Castleton river, two miles west of the village. In 1842 his body was removed to the Old Cemetery at Castleton and a monument erected to his memory inscribed:

BIRD MOUNTAIN

"Col. Amos Bird, erected by citizens of Castleton and friends as a tribute of respect to a worthy man." There also is this inscription: "Col. Amos Bird was the first white man who asserted dominion in Castleton where he arrived in June, 1766. He was the first possessor of the soil for civilization and the first called to

resign it leaving the fruits of his bold enterprise to others."

In 1886 at a meeting of Lee Lodge of Masons of Castleton it was suggested that some kind of a picnic be held during the summer and Bird Mountain was chosen as the place. Later, as the affair was discussed, it was suggested that each Mason gather, as he climbed the mountain, a rough stone with which to make a rude monument on top of the mountain. From this talk grew a plan which was carried out.

On August 27, 1886, the Castleton organization, accompanied by representatives of lodges from surrounding towns, each man carrying a brick two by eight inches, each brick bearing the member's name and the name of his lodge, climbed the mountain. Then was erected the cornerstone of the first Masonic monument ever built on a high hill, the material contributed by individual members and carried to its place of destination by them.

The monument contained 756 stone blocks. The foundation was made of the rocks of the mountain. On this a slab was laid and the monument erected on this slab. A shaft was made of individual blocks and surmounting this was one of council and chapter blocks. It was designed by the late Dr. John M. Currier, at that time a physician in Castleton. It was estimated that on that hot August day when the cornerstone was laid fully 2000 people visited the mountain. For many years one looking at Bird Mountain from a distance could plainly distinguish above the trees, the Masonic monument, but on September 18, 1898, a severe thunder storm left it in ruins. Later members of Lee Lodge of Masons climbed the mountain again, gathered all the remaining blocks and used them to build a fireplace in the Masonic Temple at Castleton, Vermont.

TWO RECENT CRITICISMS

OF MASONIC CRAFT

An English Masonic publication recently called attention to two new anti-Masonic pamphlets "emanating from vastly different sources"—one, *Freemasonry*, by Rev. Herbert Thurston, S.J., published by the Catholic Truth Society, and the other, *The Growing Menace of Freemasonry*, by the Imperial Fascist League. In the first mentioned book the Jesuit Priest, "sees sinister potentialities even in the British and American Craft, which may, like the dormant venomous reptile, arise from its torpor and become a menace to Church and State." We feel the good priest is exercising himself unnecessarily. Just why he should assume that Masonry is either dormant or venomous is rather difficult to understand as the great fraternity is ever active in pro-

moting good government, and has never been associated in the slightest degree with any subversive movement that would destroy the government under which it exists.

The second pamphlet bears upon its cover the Swastika and vulgarly denounces the entire Masonic fraternity as being dominated by Jewish influence, international in its scope and, therefore, a menace to Fascist governments. Of course these accusations are not new. Since the very inception of the Fascist regime, in Italy, and the Nazi regime in Germany, the propagandists of both have blatantly and without regard for the truth attempted to link Masonry with Communism, accusing both of being under Jewish control. These charges were made despite the fact that Masonry and Communism are irreconcilable, and as far from each other in ideology as the poles. In fact, the Institution of Masonry is not connected with any organization and it is just as ridiculous to couple it with Communism as it would be to join it with Fascism or Nazism.

The line quoted at the beginning of this article, namely, "emanating from vastly different sources," is hardly correct. When we consider what has recently transpired in war-torn Spain, Fascism and the Roman Catholic church are seemingly in complete accord, both striving for the same ends. The Fascist General, Franco, has had through his campaign of rebellion the approbation of no less a personage than the Sovereign Pontiff at Rome, despite the fact that his methods of warfare—the slaughtering of unarmed civilian populations, men, women, and children—have aroused expressions of horror from all parts of the world. Thus, it will be seen that condemnation of the fraternity by a Jesuit priest and like condemnation by the Fascist League are almost identical in scope and in aims.

—*Scottish Rite News Bulletin.*

OLD MASONIC CHARTER

Blandford Lodge No. 3, A.F.&A.M., of Petersburg, Va., is the proud possessor of 181-year old charter issued to it in 1757, by the Grand Lodge of Scotland. This historic document written on sheepskin and mellowed by time until its hand-written inscriptions are barely legible was formally preserved for posterity in a steel vault built in the walls of the more than a century old Masonic Temple at Petersburg.

The dedicatory ceremonies took place in the presence of members of the lodge and officers of the Grand Lodge of Virginia.

The history of Blandford Lodge is being prepared by Carl F. Wood, immediate past master. In discussing the material for its history he mentioned two distinguished Americans whom the lodge had entertained, one of whom was Noah

Webster, who visited Petersburg, November 9, 1785, and lectured in the Masonic Temple. His diary reveals he was charged no rent for the use of the Temple, which fact was pleasantly disappointing to him, he records. It further appears that George Washington was in attendance at a dinner and a dance held in the Blandford Temple on April 14, 1791.

A FAMILY RECORD

The Duke of Devonshire—Past Grand Warden of the Grand Lodge of England—the fourth member of his family to hold the position during the past 124 years was installed as Grand Master of the provincial grand lodge of Derbyshire at a special meeting held at Derby on November 19, 1938.

Among the many distinguished guests were Gen. Sir Francis Davies, Deputy Grand Master; Viscount de Vesci, Senior Grand Warden of the United Grand Lodge; Walton Stanley, Provincial Grand Master for the Prov. Grand Lodge of Staffordshire, and Sidney A. White, Grand Secretary, of the United Grand Lodge.

OHIO TEMPLE TO BE DEDICATED

The new Masonic Temple of Argus Lodge No. 545, Canfield, Ohio, will be dedicated January 27th, at 8 p.m., by Grand Master Harry Meyer of the Ohio grand lodge, assisted by other grand officers.

68 YEARS A MASON

George W. Poldon, aged ninety-one, of Norwich, Ont., who celebrated his sixty-eighth year as a Mason, was signally honored by the Grand Lodge of Canada when it made him a Grand Steward in tribute to his long service to Freemasonry.

Joining St. John's Masonic Lodge No. 104, at Norwich, September 14, 1870, he was Master of that lodge in 1879-80, and has a standing of fifty-nine years as a past master.

ENDOWS HOME AND LODGE

Andrew B. Hanna of Greencastle, Ind., passed away in that city March 23, 1939, in his seventy-fourth year. A member of Temple Lodge No. 47, F.&A.M., and a Scottish and York Rite Mason, he was one of the wealthiest citizens in his home county. He left a considerable portion of his property to his relatives and willed a business block in Greencastle and all his Masonic stock to his lodge. The residue he left to the Masonic Home at Franklin.

Funeral services were conducted by the Rev. V. L. Raphael, of the First Presbyterian Church of Greencastle, at the Masonic Temple, followed by the Knight Templar ceremonies under the auspices of the Greencastle Commandery.

TWO CORNERSTONES

Cornerstones of two buildings have been laid recently in Texas under Masonic auspices. One was laid in the new high school building at McAllen on February 1, 1939, the other was placed in the new Trinity Heights Methodist Church, Dallas, on March 4, 1939.

McAllen Lodge No. 1110, A.F.&A.M., of McAllen, and Oak Cliff Lodge No. 705, Dallas, participated in the ceremonies. Leo Hart, Deputy Grand Master, had charge at McAllen and Edward F. James, Past Master of Oak Cliff Lodge, acted for the Grand Master at the Dallas ceremonies.

OLDEST FREEMASON

Pictou, N. S., Feb. 9, 1939.—Daniel A. MacDonald, who at the age of 101 years is probably the oldest living Mason in the world, was honored at the annual banquet of San Benito Lodge, No. 211, Hollister, California, on Jan. 20. Mr. MacDonald was born at Lochaber, N. S., on January 1, 1838. He was initiated, passed and then raised to the Sublime Degree of a Master Mason in New Caledonia Lodge, No. 11, Pictou, on July 4, 1865.

In a letter from Martin C. Arthur, Past Master of San Benito Lodge, to New Caledonia Lodge, it was stated, "If Brother MacDonald may be permitted to live until July 4, 1940, he will be presented with something no other Mason in all the world has ever had, namely, a 75 year Masonic pin, by the Grand Lodge of California. At present writing it looks like he will achieve it, for he is fairly hale and hearty and attends lodge often. A Grand Old Man. We honor him indeed.

"We here in Hollister are very proud to have Brother MacDonald as a member of our lodge, for we believe him to be the oldest Mason in the world. We have written hundreds of letters all over the world and can find none older than he, and no one in any jurisdiction has ever before attained the distinction of being a Mason for over 70 years, so far as we can ascertain," the letter state.

It is understood that if Mr. MacDonald is living on July 4, 1940, the Grand Lodge of Nova Scotia will also present him with a 75-year pin. N. T. Avard, Amherst, Grand Master of the Grand Lodge of Nova Scotia, telegraphed congratulations to Mr. MacDonald on his 73 years membership.

The Hollister *Evening Free Lance* of Jan. 20 carried a two-column cut of Mr. MacDonald, and in a front page story of the annual banquet and installation of officers of San Benito Lodge, said

"Also highlighting the evening was the attendance of Daniel McDonald, 101, oldest living Mason in the United States, who will complete 74 years of Masonry on May 4, 1939."

Records of New Caledonia Lodge are not available as far back as 1865, lodge officials said. Whether or not Mr. MacDonald has any relatives living in Nova Scotia is not known here.

RESTORE OLD ENGLISH TOWER

Masons in goodly number responded to a call of the Provincial Grand Lodge of Oxfordshire, England, to attend services in the Church of St. Peter's-in-the-East, Oxford, on March 27, 1939.

One of the oldest churches in the kingdom, its centuries old tower needs restoring. While most of the existing structure of St. Peter's-in-the-East dates from the 12th century, it is claimed that its foundation dates back to a period before the Conquest, in 1065. The occasion of the

Masonic gathering was to provide means for restoring the old tower.

DUKE ACCEPTS

The Duke of Kent, who was recently elected Grand Master of the United Grand Lodge of England, has accepted the Presidency of the Royal Masonic Benevolent Institution, one of three such institutions supported by that Grand Lodge, the other two being those for boys and girls.

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PREMATURE

"Isn't it time the baby said 'Daddy'?" inquired the fond father.
"No, John, I've definitely decided not to tell him who you are until he gets stronger."

MORE TO COME

Three explorers in the bush had no food and but one cartridge. They drew lots for the use of it.

The winner set off, but had not gone far before he was faced by two lions. He immediately fled back to the tent, hotly pursued by the lions.

Just as they made their final spring, he stepped smartly to one side, allowing the lions to burst through the tent opening.

Quickly he closed the flaps and shouted to his companions: "Start skinning these two while I look around for a few more."

TAKE YO' PICK

Rastus and Lize were married on Christmas day and the following night he came home with a washboard, a big wash tub and a three-foot mirror.

"What's all dat truck you brung?" asked Liza.

"It ain't truck," replied Rastus, "an' yo kin take yo pick. Yo' kin take de washboard an' tub an' go to work, or yo' kin take de mirror an' set down an' watch yo'self stahve to death."

DRAW TWO

Three slightly deaf men were motoring from the north to London in an old noisy car, and hearing was difficult.

As they were nearing London, one asked: "Is this Wembly?"

"No," replied the second, "this is Thursday."

"So am I," put in the third. Let's stop and have one."

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DEFERRED ACTION

Magistrate: "Can't this case be settled out of court?"

Pat: "Sure, yer honner, that's just what me an' Mike was tryin' to do whin the police interfered."

BACK TO FRONT

Young Woman: "I want that dog shot at once."

Policeman: "I can't shoot him here in this residence district. The bullet might go right through him and hit somebody."

Young Woman: "But couldn't you shoot him lengthwise?"

POST MORTEM

Postmaster: "What's that peculiar odor around here?"

New Clerk: "I guess it's the dead letters, sir."

CENTRIFUGAL

Patient: "What shall I do? I have water on the knee."

Doctor: "Wear pumps."

YES, WHY?

She: "If wishes came true, what would be your first?"

He: "I would wish—ah, if I only dared tell you."

She: "Go on, go on. What do you suppose I brought up wishing for?"

TESTIMONIAL

Recently the following testimonial was received by a patent-medicine concern: "For nine years I was totally deaf, and after using your ear salve for only ten days I heard from my brother in Nebraska."

THRIFT

"Stand behind your lover," said the tightwad to his unfaithful wife. "I'm going to put a bullet through you both."

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